Articles to *be enquired of with-* in the Dioceſſe of Cheſter, in the viſitation of the reuerende father in GOD, William Biſhop of *Cheſter.*

In the xxij yeere of the reigne of our moſt gratious ſouereigne Lady Elizabeth, &c.

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Church and Churchyards.

FIrſt, whether your Church, Chappel, or Chauncell be well and ſufficiently repayred, and clenly kept, and the manſion houſe of your Parſon or Vicar, with the buildings thereunto belonging, likewiſe well and ſufficiently repayred, and your Churchyard well fenſed, and clenly kept? And if any default be made in the premiſſes: or your ſayde Church, Chappell, or Churchyarde be abuſed or prophaned by any vnlawfull, or vnſeemely acte, game, or exerciſe, as by Lordes of miſrule, Summer lordes, or ladies, Pipers, Rushebearers, Morice dancers, Pedlers, Bearewardes, and ſuch like. Then through whoſe default, and what be the names of the offenders in that behalfe.

Wakes.

2 Whether any man hath pulled downe, or diſcouered any Church, Chauncell, or Chappell, or any part of any of them, any church Porche, Veſtry, or Steeple, Almeſhouſe, Churchhouſe, or ſuch like, or haue pulled downe any belles, or haue felled or ſpoiled any wood, or tymber in any churchyardes?

The benefice.

3 Whether your pariſh church be now vacant, or deſtitute of an Incumbent, or no? Whether any Chappell where diuine ſeruice hath accuſtomed to be ſaid vſually, be without a Curate or no? And if they be, how long haue they bene ſo, and who is the Patrone, and who occupieth the parſonage, or vicarage houſe with the glebe lande, and taketh other the tythes and commodities belonging to the ſame?

The parſonage

4 Whether any vitailing, tippling, or ale ſelling be kept, or vſed within the manſion houſe of any parſon or vicar.

Neceſſary ornaments.

5 Whether you haue in your churche or chappell all thinges neceſſary, and requiſite for common prayer and adminiſtration of the holy ſacramentes, ſpecially the booke of common prayer with the newe Kalender, the Pſalter, the Bible of the largeſt volume, the Homilies, both firſt and ſecond tome, Eraſmus Paraphraſis tranſlated into Engliſh, or for want thereof, Harlorates expoſition vpon S. Matthewes Goſpell, A comely and decent table ſtanding on a frame for the Communion table, with a faire linnen cloth to lay vpon the ſame, and ſome couering of ſilke,

buckram or other such like for the cleane keeping thereof, a faire and comely communion cuppe of syluer, and a couer of siluer for the same, a comely large surples with wyde sleeues, A sure cofer with two lockes and keyes for keeping of the Regiſter booke and all other things necessary for the premisses, with a comely pulpit conueniently placed, and also a chest or box for the poore:

Altars defaced.

6 Whether in your churches and chappels all altars be vterly taken downe and cleane remoued euen vnto the foundatiõ, and the place where they stoode paued, and the wall whereunto they ioyned whyted ouer, and made vniforme with the rest, so as no breach or rupture appeare, And whether your Roode lofte be taken downe and altered, so that the vpper partes thereof with the soller or lofte be quite taken downe vnto the crosse beame, & that the said beame haue some conuenient creast put vpon the same:

Implements vnlawfull.

7 Whether all and euery Antiphoners, Masse bookes, Grailes, portesses, processionals, manuals, legendaries, and all other bookes of late belonging to your church or chappel, which serued for the superstitious Latine seruice, be vtterly defaced, rent, and abolished, and if they be not, through whose default that is, and in whose keeping they remaine: And whether all testimentes, albes, tunicles, stoles, phanons, pixes, paxes, handbels, sacringbelles, censers, chrismatories, crosses, candlesticks, holy waterstickes, Images, and such other reliques, and monuments of superstition and idolatrie bee vtterly defaced, broken and destroyed: And if not, where, and in whose custody they remaine:

Seruice.

8 Whether common prayer be vsed in your church or chappell vpon Soondayes and holy dayes at conuenient houres, reuerently, distinctly, and in such order without any kinde of alteration as is appointed by the booke of common prayer, and the lawes of this Realme: And whether your Minister so turne him selfe and stande in such place of your church or chauncell, as the people may best heare the same: And whether your Parson or Vicar do once euery quarter, at the least, in his owne proper person, saye diuine seruice, and administer the Sacramentes, wearing

ring a surpleſſe according vnto the Queenes Iniunctions and the lawes of this Realme? And whether the holy Sacramentes be duely and reuerently miniſtred in ſuch maner as is ſet fooꝛth by the ſame booke? And whether your Miniſter at all times vpon Sundayes and holy dayes, do weare in time of diuine ſeruice & adminiſtration of the Sacraments, the ſurpliſſe yea or no, or doe ſuffer any other to ſaye the common prayer, or miniſter either of the Sacraments in your Church, not wearing the ſame?

9 Whether your Parſon or Vicar be a preacher allowed, and hath preached, or cauſed to be preached foure ſermons at the leaſt euery yeere in your church, and what bee the names of him or thoſe that ſo did preache, and whether they were lawfully licenſed ſo to preache, if any other then your Parſon or Vicar did preache the ſame? And whether if there be no Sermon, your Miniſter do reade for the moſt part euery ſunday diſtinctly and plainely, ſome part of the Homilies appointed to be read, and the Queenes Iniunctions euery quarter of a yeere or no? Preaching.

10 Whether your Parſon, Vicar, or Curate, do euery Sunday and holy daye openly in the Church, call fooꝛ, heare, and inſtruct, all the children, appꝛentiſes, and ſeruantes of both ſexes that be of conuenient age within your parith, or at the leaſt ſo many of them by courſe as the time will ſerue, and as hee may well heare and inſtruct fooꝛ halfe an houre at the leaſt, before or at the euening prayer, in the ſeuen Commandements, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teache them the Catechiſme, as it is nowe laſt allowed and ſet fooꝛth? And whether fooꝛ that purpoſe doth hee take the names of them all, and by courſe call certaine of them by name euery ſunday and holy daye, to come to learne the ſame Catechiſme? Catechiſme.

11 Whether your Parſon, Vicar, or Curate, or any other within your Parith, be a fauourer of the Romiſh church or religion, or hath or doth maintaine or teache any doctrine contrarie or repugnant to any of the Articles agreed vpon by the Clergie in ỹ conuocation holden at London, An. Dom. 1562. And whether they haue publikely or ſecretly taught any doctrine tending to the diſcredit and diſpraiſe either of the booke of Common Superſtition & innouation.

prayer, or of the Preachers and Ministers of the worde and sacraments, or of the receiued order for gouernement in the Church of England, or make any other Innouation? And whether they haue permitted any man so teaching or making such innouatiō? And whether any keepe any secret conuenticles, preachings, lectures, or readings, or priuate Communions, contrary to the law, and what be their names?

Curate. 12 Whether any person or persons not being ordered at the least for a Deacon, or licensed by the Ordinarie, do saye Commō prayer openly in your Church or Chappell, or any not being at the least a Deacon, do solemnize Matrimonie or administer the Sacraments, and what be or they be that so do? And whether the Parson, Vicar, or Farmer of your benefice, do cause or suffer any Curate to serue your Churche before he be examined and admitted by the Ordinary or his deputie in writing, and shewe the same to the Churchwardens.

Communion. 13 Whether your Parson, Vicar, or Curate hath admitted any to the receiuing of the holy Communion about xx. yeeres of age that cannot saie by heart the Catechisme, the Lordes prayer, the Articles of the faith, and the ten Commaundementes in Englishe, or any aboue xiiii. yeeres of age and vnder xx. that cannot saye the Catechisme set forth in the booke of common prayer, or hath admitted any of any other parish to receiue the holy Communion without reasonable cause or speciall license of their own minister? or whether hath he admitted to receiue the holy Communion any open and notorious blasphemer, excommunicatour, adulterer, drunkard, or quill liuer, by whom the Congregation is offended, without due penaunce first done to the satisfaction of the congregation, or any malicious person, is notoriously knowen to be out of charitie, or that hath done any open wrong to his neighbour by worde or deede, without due reconciliation first made to the partie that is wronged?

Baptisme. 14 Whether your Font be sweetly kept and renewed from time to time with cleane and fresh water, and whether any Minister leauing the vse of the Font, do Christen or Baptize in any basons or other prophane vessels not customable vsed in the

Church

Church before time? Or whether your Minister do Baptize or Christen any out of the face of the Church and Congregation, & at any other time then vpon Sundayes or holy dayes without speciall cause, or without Godfathers and Godmothers, & whether any person or persons bee admitted to answers as Godfathers or Godmothers at the Christening of any childe, except hee or shee haue before receiued the holy Communion, and can saye by heart the Articles of the Christian faith, the ten Commandements of God, and the Lordes prayer, and will recite the same before the Minister if he or she be thereunto required?

15 Whether the Register booke of all Christenings, Marriages and Burials that happē in your parish from time to time, be duely kept: and the same Christeninges, Mariages, and Burials, entred into the same booke by your Minister according to the Quenes Maiesties Iniunctions? Register of Christenings.

16 Whether your minister hath maried any persons priuatly in any house or corner out of the Church or face of the Congregation, or the Banes not being thrise solemnelie on three Sundaies or holy dayes asked in the parish Church where such persons dwelled, or any such person or persons maried at any other parish church or chappell? And whether your minister hath maried any Infantes, or children vnder age, or any within the degrees prohibited by Gods lawes and the lawes of this Realme, or any that hath a husband or wife liuing, and if he haue done so, then who be the parties, & who were present at any such mariage, and in what place was the same solemnized? Mariage.

17 Whether your Minister do Church any vnmaried women, after they haue bene deliuered of their children begotte vnlawfully, before they haue acknowleged their faultes openly, according to the order prescribed by ye Ordinarie or his deputie? Churching of women.

18 Whether your Parson, Vicar, or Curate be diligent in visiting the sicke, and comforting them, and do moue them earnestly, especially when they make their testaments, to cōsider the neede of the poore, and to giue to their boxe or chest their charitable deuotion? And whether they burie the dead without any popish ceremonies or superstition in such Christian and comely Visitation of the sicke and Burial.

maner

maner as is prescribed by the booke of Common prayer?

Perambulation. 19 Whether for the retaining of the perambulation of the circuit of your parish, the Minister and Clarke with the Churchwardens and certaine of the substantiall men of the parish, in the dayes of Rogations, walke about your parish according to the Queenes Maiesties Injunctions? And whether doe they vse in such perambulation any banners, crosses, handbelles, or any such like popish ceremonies, other then is prescribed and permitted by the booke of common prayer and the lawes of this Realme?

Admonition to the Churchwardens. 20 Whether for ỹ putting of the churchwardẽs & swornemẽ the better in remembrance of their duetie in obseruing and noting such as offend in not comming to diuine seruice, your Minister or Reader do openly euery Sunday, after he haue read the second lesson at morning & euening prayer, monish & warne the Churchwardens and sworne men, to looke to their charge in this behalfe, and to obserue who contrarie to the said statute offende in absenting them selues negligently or wilfully from their parish Church or Chappell, or vnreuerently as is afore said, vse thẽ selues in time of diuine seruice?

Pluralities. 21 Whether hath your Parson or Vicar any moe benefices or spirituall promotions then one, how many, and in what countrie be they, what are their names, and who is the Patrone of euery of them?

Residence. 22 Whether is your Parson or Vicar resident, and dwelling vpõ his benefice or no? if he be resident, whether doth he keepe the parsonage or vicarage with the glebe and other his tithes & commodities in his owne handes, or doth he demise the same or any part thereof to his Patrone or any other person or persons? what parcels are so demised, to whom, & for what rent? if he be not resident, or absent aboue .lx. dayes in the yeere, then whether doth he demise his benefice to his Curate? and if he be able to dispend .xx. pounds by yeere, doth he distribute the fourtieth part thereof yeerely to the poore of the parish or no?

Symonie. 23 Whether you Parsons or Vicars haue come to your benefices by any Symonie, fraude or deceipte, or by any conference or agreement of friends, or by any other bonde, compositiõ or agree-

or agreemẽt, or by any other colourable pact, or vnlawfull meane whatsoeuer, or be vehemently suspected or defamed therof? And whether in performance of any such pact, couenaunt or promise, there hath bene any bond or lease made betweene the Patrone & Incumbent directly or indirectly?

24 Whether your Parson, Vicar or Curate, do keepe any suspected woman in his house, or be an incontinent person, giuen to vnthriftinesse or idlenes, or be a haunter of Tauernes, Alehouses, or suspected places, a Hunter, Hauker, Dicer, carder, Tabler, Swearer, or otherwise giue any euill example of life? And whether his apparell bee comely and graue as becommeth his calling and function? Suspected women.

25 Whether the Parish Clarke be appointed according to the auncient custome of the parish? And whether hee be not obedient to the Parson, Vicar, or Curate, especially in the time of celebration of diuine seruice, or of the Sacramentes, or in any preparation thereunto? And whether he be able & ready to reade the first Lesson, the Epistle, and the Psalmes with answere to the suffragies as is vsed, and whether he keepe not the bookes and ornamentes of the Church faire and cleane, & cause the church & quier, the Communion table, the Pulpit and the Font, to bee made decent and cleane against the seruice time, the Communiõ, Sermon, and Baptisme? Parish Clarke

26 Whether haue your Churchwardens assisted your Minister in his office and function frõ time to time, and whether haue they done their diligence to bring such into the Church as stand gazing & talking in the Churchyard, or frequent & lurke in Alehouses or tippling houses in ỹ time of diuine seruice, & whether haue they bene careful and diligent to see good order and silence kept in the Church during the time of Sermons & Seruice, and whether haue they diligently noted the names of all such parties euery Sunday and holy daye, as haue bene absent from diuine seruice at any time, and leuied the forfaiture of xii. pẽce for euery absence from common prayer, according to the statute, and put the same to the vse of the poore of the parish? And if they haue offended in any of the premisses, then howe often haue they so offended, Churchwardens.

fended, and what be their names, and what particular ſummes of mony haue bene forfeited that waye, and by whome, ſince the laſt viſitation, and howe much of ſuch forfeitures haue bene leuied by the Churchwardēs, and by them deliuered to the vſe of the poore of the pariſh, and to whom hath the ſame bene deliuered?

Churchwardens accompt.

27 Whether your Churchwardens haue yeerely giuen an accompt of the Church goodes committed to their charge, and of other their receipts and expenſes? And whether haue they ſold any bels or other church goodes without conſent of the Ordinarie firſt had in writing? And whether haue they employed all ſuch goodes, receiptes, and ſummes of mony, to the vſe of the church or no? and what be the names of the offenders?

Churchwardens, concealers.

28 Whether the Churchwardens and ſworne men in former yeeres, haue of any priuate corrupt affection concealed any crime or other diſorder done in their times, and haue not preſented the ſame, and if ſo, then what faultes haue they ſo concealed, & what were the names of ſuch Churchwardens and ſworne men, ſo concealing the ſame?

Collectors for the poore.

29 Whether haue ye Collectors for the poore of the Pariſh, and whether do they their duetie in gathering and diſtributing the Almes of the Pariſhioners, and whether haue any Collectors any money in their handes not accōpted for, or not beſtowed vpon the poore? And whether be there any of abilitie within your pariſh, that wilfully or obſtinatly refuſe to giue reaſonably to the reliefe of the poore?

Ringing and tolling of bels.

30 Whether when any Chriſtian bodie is in paſſing, the bell be tolled to moue the people to praye for the ſicke perſon, eſpecially in the greater townes where the ſicke perſon dwelleth nere vnto the Church, and whether after the tyme of his or their paſſing out of this woꝛld, there be any more ringing but one ſhort peale before the buriall, and another ſhort peale after the buriall? And whether on all Saintes day after Euening prayer, there be any ringing at all in your Church or Chappell, or any other ſuperſticious ceremonies vſed, tending to the maintenance of the Popiſh purgatorie or prayer for the dead, and who they bee that vſe or doe the ſame? And whether there be any ringing on

Sundaies

Sondaies or holy dayes in the seruice time, or betweene Morning prayer and the Letanie, or at any other times, contrarie to good order or Lawe?

Scholemasters. 31 What Scholemasters haue you within your Parish or Chappelrie, that teache either openly or priuately in any schoole, gentlemans house or els where, and whether be they of good & sincere religion, and licensed by the Bishop of the Diocesse to teach, in writing vnder his seale, and whether bee they diligent in teaching and bringing vp youth, and to instruct them in godlines and vertue, and especially in Master Nowels Catechisme lately set forth? And whether teache they any thing contrarie to the religion now godlily established, or do not cause their children to resort vnto the Church to heare diuine seruice & Sermons?

Deanes Rurall and Sumners 32 Whether the Archdeacon, Chancellor, Commissarie, Officiall, or any other vsing Ecclesiasticall iurisdiction in this Diocesse, their registers or actuaries, Apparitors or Sumners, haue at any time winked at, and suffered any adulteries, fornications, incestes, or other faultes or offences, to passe and remaine vnpunished and vncorrected, for money, rewardes, bribes, pleasure, friendship, or any other partiall or affectionate respect? or haue permitted any penance without special licence of his Ordinarie?

Masters and Dames. 33 Whether all fathers, mothers, masters & dames of your parish, cause their children, seruants, and apprentices, both mankinde and womankinde, being aboue six yeeres of age, and vnder twenty, which haue not learned the Catechisme, to come to the church on the Sundayes & holy dayes, at ỳ times to thẽ appointed, or at the least such or so many of them as your Minister shall appoint, and there diligently and obediently to heare, and to bee ordered by the minister, vntill such time as they haue learned the same Catechisme, and what bee the names of those that doe not cause their children, seruants and apprentices, so to come to the Church to be instructed and examined?

Absents from the Church. 34 Whether ỳ people of your parish, especially housholders, hauing no lawful excuse to be absent, do faithfully and diligẽtly endeuour themselues to resort with their children, and seruants, to their parish Church or Chappell, on the holydayes, & chiefly

vpon Sundayes, to Morning and Euening prayer, and then & there abide orderly & soberly during the time of Cõmon prayer, Homilies, Preachings, and other seruice of God there vsed, reuerently and deuoutly giuing them selues to the hearing thereof, & who they be that either negligently or wilfully absent thẽselues, or come very late to the Church vpon Sundayes especially, and how long hath any of your parish absented him selfe from his parish Church, or who be they that walke, talke, or otherwise vnreuerently behaue them selues in the Church, or vse any gaming abroade, or passtime in any house, or sit in the streetes or Churchyarde, or in any Tauerne or Alehouse vpon the Sunday or holy daye in the time of Common prayer, Sermon, or reading of the Homilies, either before noone or after noone?

Not Communicating.

35 Whether there be any in your parish, man or woman, being of conuenient age, that hath not receiued the holy Communion thrise at the least this last yeere, and namely at Easter last (or thereabout) for once, and what be their names, and for what cause in your iudgement they do abstaine from the holy Cõmunion? and whether any haue receiued the holy Communiõ in any other parish Church or Chappell then their owne, and for what causes in your opinion?

Christnings out of the parish.

36 Whether do you know any such parentes, hauing children borne that were not Christened at their own parish Church, and for what cause they haue not bene so Christened there, or do you know, haue heard, or vehemently suspect any such parentes, whose children haue bene Christened by any Popish priest, or otherwise then is now lawfully allowed by her Maiesties Lawes and Iniunctions?

Suppressors of Testaments.

37 Whether there be any within your parish that ministre the goodes of those which be dead without lawfull authoritie, or any that suppresse the testamentes or last will of the dead, or any executor that hath not fulfilled the Testators will, especially such as haue not discharged such legacies as are bequeathed to the Church, or to Orphanes, poore maides mariages, highwayes, schooles, or other godly vses, and what be their names?

Testaments not preued.

38 Whether do you knowe any housholder or other person what-

whatsoeuer, within your Parish or Chappelrie, that is deceased, that haue made their last willes & Testament and the same not hitherto proued nor administration taken, from the Ordinarie or other Iudge competent, of the goodes, debtes, and cattals of the said decedent: if any such be, expresse their names, & of them who vnlawfully do deteyne any the said goodes, debts, or cattals.

The othe for an Inuentarie.

39 Whether doth your Deane Rural, vsually sweare al such executors and administrators that proue Testaments, or take administrations before him, to exhibite a true and perfect Inuentarie of all such goods, debts, and cattalles, as euery such person died possessed of, or for any priuate respectes forbeareth to minister such oth vnto them, and whether do you know or haue heard your Deane hath done so at any time?

Leases not prised in Inuentaries.

40 Whether do you knowe any the Executors or Administrators of any person or persons deceased, that dwelled in your Parish or Chappelrie, that haue not inserted all such lease or leases, or other demise for terme of one or moe yeeres, in the Inuentarie of the goodes, debtes, and cattals of the said deceased, at such time as they procured the said Testamentes to be proued, or administration of the said goodes to be to them orderly committed? or haue not procured the same leases to be prised and valued among other the goodes and cattals of the saide decedent, for the benefite of the wife, children, or of others to whom the benefite of them ought to appertaine, and whether do you know, haue heard or beleeue, your Deane hath borne, winked at, or willingly suffered such lease or leases for his priuate commoditie, to be left out of the said Inuentarie?

Hospitals and Spitlehouses

41 Whether your Hospitalles, Spittles, and Almes houses be well and godly vsed, according to the foundations and ancient ordinances of the same? whether there be any placed in them other then poore, impotent, and needy persons, that haue not wherwith or whereby to liue?

Incest, &c.

42 Whether there be any that be maried in degrees forbidden, or that haue maried two wiues, or two husbandes, both liuing, or that liue not together with their wiues, and what be their names? any maried that haue made precontractes, any that haue

maried without banes thrise solemnely asked, or that haue maried forth of their parish Church, where they ought to haue solemnized mariage?

Vsurers. 43 Whether any person or persons within your parish, haue committed vsurie contrarie to an Act against vsurie, made in the xxxvii. yeere of the reigne of the late King Henry the eight, and lately reuiued, and what are the names of such Vsurers? & what is the maner of their vsurie?

Sorcerie. 44 Whether there be any man or woman in your parish, that vseth witchcraft, sorcerie, charmes, or vnlawfull prayer, or inuocations in Latin or English, or vpon any Christian body or beast, or any that resorteth to the same for councell or helpe, and what be their names?

Alehouses, Markets and Fayres. 45 Whether be there any Inkeepers, Alewiues, Victailers, or Tipplers, þ suffer or do admit any person or persons in their houses, to eate, drinke, or playe at Cardes, Tables, or such like games in time of Common prayer, or Sermō on the Sundays and holy dayes, and whether there bee any shops open on Sundayes or holydayes, or be there any Butchers, Pedlars, or others that vse to sell meate and other thinges, in the time of Common prayer, Preaching, or reading of the Homilies? And whether in any Fayres or common Markets, falling on the Sunday, there be any showing of any wares before the diuine seruice be done in the forenoone?

Contention & Drunkennes. 46 Whether there be in your Parish any that be malicious, contentious, or vncharitable persons, seeking the vniust veration of their neighbours, scoldes, common swearers, or blasphemers of the name of God, any fornicatours, adulterers, incestuous persons, bawdes, or receiuours of such incontinent persons, or harborers of women with childe which be vnmaried, conueying or suffering them to go away before they haue done any penance, or make satisfaction to the congregation, or any persons that are vehemently suspected of such faultes, or that be not of good name and fame touching such crimes and faultes, any common drunkerds, ribaudes, or other notorious euill liuers?

Papistrie, Masse and Priestes. 47 Whether your Parson, Vicar, or Curat, openly or priuately

nately saye masse or other seruice forbidden, or heare the same? And whether do you knowe any popish priestes or runnagate persons, that do preach or minister the Sacraments otherwyse then they are now vsed, or that doth vse shrift and auricular confession, or make haliwater, or halybread, or blesse palmes, or practise any such like Romish ceremonies, or do not frequent cõmon prayer, or els do resort secretly or openly into your Parish. And whose house do they so resort vnto, and of whom are they harbored, & what be the names of such popish priestes or runnagates, & such as so harbour them? and whether know you any that keepe any secret conuenticles, readings, preachings, or lectures, contrary to the Lawe?

Rebellious bookes.

48 Whether be there any person or persons, Ecclesiasticall or Temporall within your parish, or els where within this Diocesse, that of late hath retained or kept in their custody, or that reade, sell, vtter, disperse, carrie, or deliuer to others, any English bookes, set forth of late yeeres at Louaine, or in any other place beyond the seas, by Harding, Dorman, Allen, Sanders, Stapleton, Marshall, Bristow, or any of them, or by any other English Papiste, either against the Queenes Maiesties supremacie in matters Ecclesiasticall, or against true Religion, and Catholike doctrine now receiued & established by common authoritie within this Realme, and what their names and surnames are?

Beades and Primers.

49 Whether be there any in your Parish that vseth to praye in English or in Latin, vpon beades, or other such like things, or vpon any superstitious popish Primer or other like booke, and what be their names?

Adulterers.

50 How many Adulteries, Incestes, and Fornications haue bene committed within your Parish or Chappelrie, since the last visitation, and how many offenders in those faultes haue bene put to penance and openly corrected?

W. Cestren.